/485/ rr./

765 This funerary gourd which contains the remains is kept with the other objects that belong to the family. Then, one
[766] fine day, they prepare a soup of platanos in which they mix the powdered bone. The near relatives drink this soup. All weep at this moment, as at the first funeral.

775 The Guaika believe that the correct observance of these practices has much to do with the life of the person after his death. If they do not manage to recover the body of a man killed in war and cremate it, his death is considered a doubly great calamity. A statement such as that of "We shall not cremate you when you die" consequently means a powerful threat.

Religion

[772] The Guaika /Waica/ have an idea that one ascends into heaven when one dies. This heaven is a good place, but less desirable than the present life. They also have an idea of hell, a place even less desirable to go to when one dies.

774 A person is for them body, soul, and spirit. The word to
775 designate soul also means "shadow" or "reflection." And the
● 828 word to designate spirit also means "cloud." Thus, the soul retains the form of the body, but the spirit can be formless.

The soul can abandon the body and return later. A seriously sick person in general loses consciousness while his soul is
[753] absent. This is why they frequently go looking for the soul of a sick child, to return it to his body. The soul of an adult, on the other hand, should know how to find its way back.

The spirit abandons the body only with death.

775 A formal cremation and the rites which follow cremation help to ensure that the deceased, upon dying, will go to the most desirable place of the other life.

The Guaika believe that the spirits in heaven eat certain wild fruits. They are afraid that an enemy might /486/ return after death and cause sicknesses and other calamities to the people still corporeal. Many of these incorporeal spirits wander about the paths, especially at night. As we have said before, they are called "boles."

*628 *621 602 583 past. Finally, there is no way of scoring 'promises' to exchange women, and the strength of the shoriwã tie between members of two distinct villages is largely a function of such promises.

*621 602 618 Summarizing the difference in agnatic and affinal ties, the important point is that affinal ties have the potential of changing in their coefficient of solidarity when exchanges between two descent groups continues over time. It is largely for this reason that villages reduce to clusters of affinally related dual organizations (paired patrilineal local descent groups) that have exchanged women in the past and will probably continue to do so in the future.

C. Ferocity and Bellicosity

773 • 823 According to the Yąnomamö Moon Myth, Uhudima, a Spirit, shot Moon with an arrow. The drop of blood that fell to the earth flowed over the surface, causing all Yąnomamö to become fierce. Ever since that time the Yąnomamö have behaved fiercely, because they were born in blood.

823 577 The Yąnomamö regard themselves as being violent, coercive, crafty and quick to display aggressiveness; they 829 648 value this behavior. Yąnomamö contacts with other tribes and with civilized foreigners have been consistently hostile until about 1955. They have succeeded in exterminating one tribe,[1] and have caused a number of villages of another tribe to relocate in order to avoid the attacks mounted on them by

[1] The Makú; see Migliazza, 1965.